

E N G L A N D S

F A I T H F U L

Physician.

O R,

Precious Soul - saving and Soul - searching
Remedies , through Grace faithfully ap-
plied for the healing and preserving this sinful
sick Nation from ruine and destruction.

Whereby this heavy Judgment of God in
visiting us with the Plague and Pestilence which
we have lain under, may upon our hearty and un-
feigned Repentance be prevented for the future
among us.

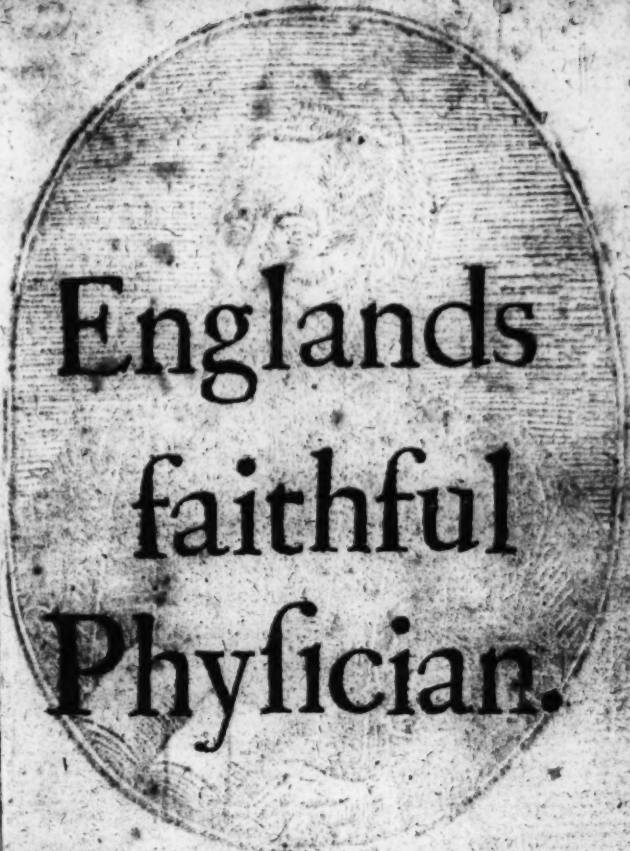
Together with a speedy way to Grace and
Salvation through Jesus Christ.

*Jer. 8. 22. Is there no balm in Gilead, is
there no Physician there? Why then is not the
health of the daughter of my people recovered?*

*Hos. 6. 1. Come and let us return unto the
Lord, for he hath torn and he will heal us, he
hath smitten, and he will bind us up.*

Printed for W. Thackeray, T. Passenger, P.
Brooksby, and J. Williamson. 1680.

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Englands
faithful
Phyfician.



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THE UNIVERSITY OF CHICAGO



ENGLANDS

Faithful Physician.

Isaiah 1. 16, 17, 18, 19, 20.

Wash you, make you clean, put away the evil of your doings from before mine eyes, cease to do evil.

Learn to do well, seek judgment, relieve the oppressed, judge the fatherless, plead for the widow.

Come now, and let us reason together, saith the Lord; though your sins be as scarlet, they shall be as white as snow, though they be as red as crimson, they shall be as wool.

If ye be willing and obedient, ye shall eat the good of the Land.

But if you refuse and rebel, ye shall be devoured with the sword: For the mouth of the Lord hath spoken it.

In the beginning of this Chapter, Beloved, we find the Prophet *Isaiah* bitterly bewailing and lamenting the sin-
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Full estate and condition of the Children of Israel; and I think now if ever there is a great cause to bewail and lament the Un-sick estate and condition of this Nation, as the Prophet Jeremiah once said of the Jews in Jeremiah 9. 1. so say I of this sinful Nation: O that my head were water, and mine eyes were a fountain of tears, that I might weep day and night for the fall of the daughter of my people.

In the words now read unto you, he comes like a faithful Physician, to shew them the means of their recovery, and like a wise Physician, he first endeavours to search out the cause and depth of their wound, that so having found out the nature of their Disease, he might the better know how to prescribe remedies for their cure.

And the more to aggravate the painfulness of their sins; in the second verse he calls heaven and earth to witness against them. Hear O Heavens, and give ear, O Earth, for the mouth of the Lord hath spoken. I do not speak after the fancies and imaginations of my own heart; as too many do in these our days.

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days. No, but the mouth of the Lord hath spoken it, I have nourished and brought up Children, and they have rebelled against me.

O horrid iniquity! What, sinful men to stand it out; and rebel against the Lord their Maker? Why, saith the Prophet, for the very Ox and the Ass shall rise up in judgment against such rebellious sinners as these.

In the third verse saith he, The Ox knoweth his owner and the Ass his Masters crib, but Israel doth not know, my people doth not consider.

And is not England at this very day as insensible and forgetful of God as they were, and thus their sinful Cupidity provokes the Prophet in the next word bitterly to lament and bewail the sinful State and condition of those people! Ah sinful Nation, saith he in the third verse, a people laden with iniquity, a seed of evil doers, children that are corrupters, they have forsaken the Lord, they have provoked the Holy One of Israel unto anger, they are gone away backward. Gone, I, and so far gone, that God even as it were gives them up for lost;

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for the more God punished them for their sin, the more they did persevere in their sin.

Why should ye be stricken any more, saith God, in the first verse. The more I beat you, the worse you are: ye will revolt more and more; ye are universally tainted and infected with the poyson of sin, even to your very hearts; the whole head is sick, the whole heart is faint, from the sole of the feet even to the head, there is no soundness in it, but wounds and bruises, and purrifying sores, they have not been closed neither bound up, neither mollified with oyntment.

They were so far gone in sin and misery, that had it not been for the sake of some few righteous persons that were among them, they had been destroyed even as Sodom and Gomorrha were destroyed by fire from Heaven, a fearful example for sinners to take warning by, verse 6. Except the Lord of Hosts had left us a very small remnant, we should have been as Sodom, and like unto Gomorrha; yet notwithstanding they returned not, and thereupon the Lord abhorred them, and their sacrifices as loathsome in his sight:

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sight: To what purpose is the multitude of your sacrifices unto me, saith the Lord? your new Moons and your appointed feasts my Soul hateth, they are a trouble to me, I am weary to bear them: When you spread forth your hands, I will hide mine eyes; yea, when you make many prayers I will not hear.

Why what is the reason of all this? Why, saith he in verse 15. Your hands are full of blood. From whence I hee seeth you take this note, That blood-guiltiness is a damning sin in the sight of God. Bloody and deceitfull men, saith David in the 25. Psalm and the 23 verse, shall not live out half their days. He that sheds mans blood, by man shall his blood be shed, saith the Lord; Blood-thirsty men are an abomination to the Lord.

Having as it were ript up and laid open the horridness of their sins; he comes now like a merciful God to proclaim pardon to blood-guilty sinners, if they will but return and wash themselves: yet there is mercy to be had even for the greatest of sinners upon repentance, Isa. 55. 11. Let the wicked forsake his way, and the unrighteous man his thoughts,

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thoughts, and let him return unto the Lord, and he will have mercy upon him, and to our God, for he will abundantly pardon. Your hands are full of blood, ye are altogether all over defiled and polluted with sin, yet saith he verſe 16. Wash you, make you clean, put away the evil of your doing from before mine eyes; cease to do evil, learn to do well, seek judgment, relieve the oppressed, judge the Fatherless, plead for the widow, and then see what I will do unto you. Come now, and let us reason together, saith the Lord, though your sins be as Scarlet, they shall be as white as snow, though they be red like crimson they shall be as wooll. If ye be willing and obedient, ye shall eat the good of the Land, but if you refuse and Rebel, ye shall be devoured with the sword. For the mouth of the Lord hath spoken it.

Thus having briefly opened the words unto you, I shall as briefly as I can proceed to application.

1. Jerusalem, ye know, was called the holy City of God, and unto the people of Israel above all other Nations in the World did God manifest his love; and I pray you what Nation or People is there

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there at this day to whom God hath so manifestly appeared, as unto us: May not the people of England, as well as of Judah be called the people of God, the joy of the whole earth?

What Nation or people is there at this day in the world that hath Statutes and Judgments like unto us? Is there any Nation under the Sun that hath such plenty of the means of Grace as we have? Have we not line upon line, Precept upon Precept, Sermon upon Sermon, Mercy upon Mercy; one Mercy upon the neck of another, Mercy for our bodies, peace and plenty in abundance; Mercy for our Souls; the glorious light and liberty of the Gospel; and yet notwithstanding we remain as filthy as ever. Are not we with Capernaum lifted up to Heaven in Gospel Privileges? I pray God we be not for our unbelief and unfaithfulness under all the means of Grace, thrown down ere long to Hell in Gospel vengeance.

But the Lord by fire from Heaven utterly destroy Sodom and Gomorrah, with the Cities about them, for their sins, who never had the Gospel preached amongst

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amongst them, assuredly then, if we who have the Gospel so abundantly, repent not, we also shall likewise perish: For let me tell you in the words of the Apostle, Heb. 10. 26. If we sin wilfully after we have received the knowledge of the truth, there remains no more sacrifice for sins, but a certain fearful looking for of judgment, and fiery indignation. For as Jude saith, Behold, the Lord cometh with ten thousand of his Saints, to execute judgment upon all; and to convince all that are ungodly.

O sinners, consider I beseech you, 'tis time to look about you: O consider what will everlastingly become of thy precious and immortal Soul: Is Life and Salvation worth nothing? Christ offers life and salvation to every one of you, and will ye not come to him that ye may have life, life everlasting? O for the Lords sake, sinners, do not delay the time any longer, now is the day of Salvation, get life and salvation when it may be had: do not leave that undone, which will be the utter undoing of thy poor Soul: if the work of Grace and turning to God by repentance be left undone, thy Soul

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whoſe ſoul will be undone; had you rather
loſe your ſouls than leave your ſins?
O what fools and madmen are ye ſin-
ners, to neglect an inheritance with the
ſaints in light, an everlaſting King-
dom and Crown of Glozy, for a few baſe
ſinful pleaſures, whoſe latter end will be
of bitterneſs.

O Sinners, I beſeech you for the
Lords ſake, I beſeech you, let the time
paſt of your lives ſuffice you to have li-
ved in ſin: And now even while it is cal-
led to day, that ye would conſider the
things which concern your everlaſting
peace. You do not know whether ever
ye ſhall have another call or no: this
may be for ought you know the laſt hour
of the day to you: death is at hand, the
bell muſt toll, thy ſoul and body muſt
part, and if it part in ſin, it ſhall meet
again in ſorrow.

Is there any thing of greater concern-
ment to you than the ſalvation of your
ſouls? I am ſure there is not. The
Redemption of the ſoul is precious, no-
thing but the blood of Chriſt is able to ſave
a ſoul; and will ye deſpiſe and trample
upon that blood by which you may be ſaved.

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Consider that of our Saviour, What shall it profit a man to gain the whole world and lose his own Soul? Ten thousand worlds will never be able to counter-bail the loss of one Soul. I beseech you then in the words of the Prophet, Wash you, make you clean: the blood of Christ is as a fountain opened for you to wash you from your sins; put away then the evil of your doings, cease to do evil, learn to do well, and then who knows whether the Lord will turn and have mercy upon us?

See what the Lord saith, Jer. 16. 17. Amend your ways and your doings, and obey the voice of the Lord your God, and the Lord will repent him of the evil he hath pronounced against you. If you will unfeignedly repent you of your sins, God will certainly repent him of his punishments, as he did unto the Ninevites; Yet forty days, saith the Lord, and Nineveh shall be destroyed; and yet you see upon their speedy and unfeigned repentance the Lord was appeased.

How surely Englands sins cry aloud in the ears of God for judgment upon us, may not God say unto us as the prophet

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phet Isaiah saith, Isa. 5. O England what could I have done more than I have unto thee: How hath the Lord as it were digged about us with a wall of defence, in preserving us from those judgments which other Nations have so severely tasted of: How hath God kept us from the hands of bloody Persecutors: how hath the Lord appeared to us in preserving us from the devouring Sword, that we have not as other Nations been swept away in a moment by the raging of cruel enemies.

What heavenly and blessed influences of the Gospel have we long enjoyed: Ah, but how little fruit have we brought forth: We have not lived Gospel lives, neither have our conversations been suitable to it. Instead of grapes we have brought forth wild grapes: this many years hath God waited upon us expecting fruits of repentance, and amendment of life, and may we not fear if we do not suddenly repent us, that God may, as he said of that fruitless fig-tree, cut us down and destroy us: for hitherto we have brought forth nothing but leaves, the leaves of profession: we have
profess

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profess much of the knowledge of God, but how little of the power and practice of Religion and Holiness hath appeared in our lives and conversations?

Doth not envy and wrath, and malice, and all manner of wickedness and cruelties abound at this day? Hath God given our lives for a prey, and shall we thus wickedly requite the Lord? Ah sinful Nation and unthankful people, laden with iniquity, shall the mercy of God in sparing us thus long, and giving us so long a time of repentance encourage and embolden us in our sins, God forbid. The grace of God, saith the Apostle, Tit. 2. that brings salvation, teaches us, that denying ungodliness and worldly lusts, we should live soberly, righteously and godly in this present world. There is no getting to Heaven in the broad way of sin: for broad is the way, saith our Saviour, that leadeth unto death. Heaven would no more become an impenitent wicked sinner, than the most lovely and costly Palace of the greatest Emperour would become a stye that has been wallowing in the mire.

Heaven is a City of happiness, everlasting

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lasting happiness, and there is no coming thither but through the gates of holiness, without holiness no man shall see God, Heb. 12. 14. The good Lord awakes every sinful soul out of their security: that so the judgments we now feel in this our visitation may be removed, and the judgments of God we fear, may by our true and timely repentance be prevented; for it is greatly to be feared, that the Lord hath a controversy, even a very great controversy with this sinful Land and Nation.

How justly might ruine and destruction come upon us by the sword, or by the Plague and Pestilence, that lately swept away many thousands of our Neighbours round about us; or by famine, or by some other extraordinary judgment, or by all these together, because we have been so unholy and so unthankful for our Peace, and so forgetful of God in preserving us thus long from those sore and heavy judgments that now are justly fallen upon us. See a san Scripture for this in Hos. 4. 1, 2, 3. Hear the words of the Lord, ye Children of Israel, for the Lord hath a controversy with

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with the inhabitants of the Land, because there is no truth, nor mercy, nor knowledge of God in the Land: by swearing, and killing, and stealing, and committing adultery, they break out, and blood toucheth blood; therefore shall the Land mourn, and every one that dwelleth therein shall languish with the beasts of the field, and with the fowls of heaven, yea the fishes of the Sea also shall be taken away.

If men will not mourn for their sins, God will make them; yea, the very Land, and all that is therein mourns for your sins; if the mercy of God cannot work a godly sorrow for your sins, if mercy cannot melt your hearts by repentance, God hath judgments to lay upon you: if he cannot by intreaties persuade sinners to forbear their sins, he will by compulsion, and that irresistibly cast sinners even into Hell fire for their sins.

The Wicked, saith the Psalmist, shall be turned into Hell. Consider this, ye that forget God, lest he tear you in pieces. How fully doth the Prophet here picture out Englands sins: was there ever less mercy and truth amongst us
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than is at this day? and though knowledge seems to abound; yet how little is there of the true knowledge of Jesus Christ? we do all profess to know God with our mouths, ah! but how greatly do we deny him in our lives? never was there more swearing and lying, and prophaneness, and stealing, and all manner of wickedness than is now amongst us.

How doth our Land even begin to mourn for our abominations? How sadly is the Lord departed from us of late, because we by our iniquity have departed from him? Is not the Lords hand now stretched out against us in all parts and places of this Nation? how sorely is both City and Countrey afflicted by infectious Diseases? How many thousands are there suddenly swept away from us by this heavey judgment of God, the noisome Plague and Pestilence? And unless we that are left do speedily repent us of our manifold sins and wickednesses, we may justly fear to be taken out of the Land of the living: For our blessed Saviour saith, Luke 13. 3. Except ye repent, ye shall all

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likewise perish. Consider how death hath ridden on Horse-back for some years by-past, whereby the dumb Creatures have smarted for our sins: and shall not we mourn for these things? shall the Beasts of the Land mourn, and shall not we mourn for our sins, which have caused these Judgments? Shall the judgments of God be abroad in our Land, and shall not we the Inhabitants thereof learn righteousness? God smites us now as it were with small Rods, but surely if we repent not, he will certainly scourge us, even with Scorpions; for if that smaller Judgments will not affrighten us from our evil ways, God hath greater Judgments than all these yet to bring upon us: God doth yet but let us see the rod of his anger, but if we repent not, we shall surely feel the weight of his sore displeasure ere long poured down upon us.

The Lord awaken us unto repentance, that we may all of us from the highest to the lowest turn from our evil ways, that so the Anger of the Lord may be turned away from us, that so our sins may be blotted out of his re-
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membrance, and the Lords hand now stretched out against us in his wrath, may be turned to us again in love. Then shall the Lord greatly delight in us, and cause us to dwell in our land; but if we will refuse and rebel, we shall certainly be destroyed; for the mouth of the Lord hath spoken it.

And because the Lord hath now given a commission to his destroying Angel to cut us off by a sudden stroke, and that the King of Terrors, as holy Job calls Death, is reigning in all our streets, taking away whole Families in a small space of time; and that many of our neighbours and loving friends, and familiar acquaintance, are shut up and imprisoned in their own houses by reason of this sad judgment that is now amongst us, and that they may justly call upon us, and say unto us as the inhabitants of Jerusalem did in another case, as you may read, Lament. 1. 12. Is it nothing to you, all ye that pass by? behold and see if there is any sorrow like unto our sorrow, which is done unto us, wherewith the Lord hath afflicted us in the day of his fierce anger.

This should cause every one of us,
even

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eben now in this our day, seriously to consider, and to lay it to our hearts, and to pray unto God day and night, that he would remove this heavy Judgment from us: for the Lord hath promised, Ezek. 18. 27. When the wicked turn away from their wickedness that they have committed, and do that which is lawful and right, they shall save their souls alive. And likewise the Lord hath shewed us in 2 Chron. 7. 13, 14. how we may remove his judgments from us, at the 13. ver. he says, If I shut up Heaven, that there be no rain, or if I command the Locusts to devour the land, or if I send the Pestilence among my people (as we of the City of London, and many other places of this Kingdom do now sadly feel) If my people which are called by my name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways: then will I hear from Heaven, and will forgive them their sins, and will heal their Land. And if the Lord be our Physician, we shall not need to fear any relapse.

Now the Lord help every one of us seriously to consider these things. And that every one of us would turn from all our evil ways, and seek unto the Lord by pray-
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er and fasting: For who knoweth whether God will turn and repent, and turn away his fierce anger, that we perish not.

I shall conclude with the words of the Prophet Joel, Chap. 2. 12, 13, 14. Therefore also now saith the Lord, Turn ye even to me, with all your hearts, and with fasting, and with weeping, and with mourning, and rent your hearts, and not your garments, and turn to the Lord your God: for he is gracious and merciful, slow to anger, and of great kindness, and repenteth him of the evil: who knoweth if he will return and repent, and leave a blessing behind him? For the Lord our God is gracious and merciful, and desires not the death of a sinner, but that he would turn from his evil way and live: which that we may all do, that so we may be all forever happy, The grace of our Lord Jesus Christ, and the Love of God the Father, and the comfortable fellowship of God the Holy Spirit be with us, and dwell in all our hearts and consciences, from this time forth and for evermore. Amen.

F I N I S.

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